بسم الله الرحمن الرحيم

:::SHARH OF BULUGH AL-MARAAM:::

Book 2 Chapter 17 (Clothing) page 191

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::: THE HIJAB OF THE WOMAN :::

-there are many hadiths and Quranic verses that make it compulsory for a woman to
wear hijab when she leaves the house

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.

(An-Nur 24:31)

-every muslima should read and know this verse
-in brackets is a weak hadith on one eye exposed
-the translator is not a hadith scholar
-he doesn't know that the hadith is weak
-this misguidance is not intentional
-a person who translates the Quran is not an expert in these fields
-he is only a translator
-sometimes they make mistakes
-women can take of hijab and expose their face to their father in law

And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

(An-Nur 24:60)

-there are many verses in the Quran that explain the wearing of the nijab
-it is recommended that the old woman still wear hijab, because they still have sexual
needs
-in darul harb emphasis is placed on zina

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better,

that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft Forgiving, Most Merciful.
(Al-Ahzab 33:59)
-the hadith in brackets about one eye is weak
-as explained before the translator doesn't know the hadith is weak
-the hypocrites in media slandered Aisha
-they would make indecent proposals to Muslim girls
-if you propose marriage, this is decent
-if you propose zina, this is indecent
-they hypocrites used to say after that they didn't know that they were muslimah
-after they had proposed indecently
-after the ayat came down the hypocrites were checkmated
-they couldn't say anymore that they didn't know they were Muslims

O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, asks them from behind a screen that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allāh that shall be an enormity.

(Al-Ahzab 33:53)

-the wives of the prophet were the mothers of the believers
-so they could not marry their mothers
-a sahabah used to say he would marry Aisha after the prophet died
-the prophet didn't go at him for this
-he overlooked this because talha was a lion in Islam

Asmaa said: We used to cover our faces in front of men
It was narrated that Asma' bint Abi Bakr said: We used to cover our faces in front of men.

[Narrated by Ibn Khuzaymah, 4/203; al-Haakim, 1/624. He classed it as saheeh and al-Dhahabi agreed with him. It was also classed as saheeh by al-Albaani in Jilbaab al-Mar'ah al-Muslimah]

-the hadith means that it is mustahab not fard for women to cover their faces
-the scholars have great arguments about this
-call each other jahil
-anything to do with women will call fitnah
-the arguments will be presented

::THE 8 CONDITIONS OF THE HIJAB::

The conditions of hijaab:

Firstly:

(It should cover all the body apart from whatever has been exempted).
Allaah says (interpretation of the meaning):

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be

better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-Forgiving, Most Merciful."

This aayah clearly states that it is obligatory to cover all of a woman's beauty and adornments and not to display any part of that before non-mahram men ("strangers") except for whatever appears unintentionally, in which case there will be no sin on them if they hasten to cover it up.

Al-Haafiz ibn Katheer said in his Tafseer:

This means that they should not display any part of their adornment to non-mahrams, apart from that which it is impossible to conceal. Ibn Mas'ood said: such as the cloak and robe, i.e., what the women of the Arabs used to wear, an outer garment which covered whatever the woman was wearing, except for whatever appeared from beneath the outer garment. There is no sin on a woman with regard to this because it is impossible to conceal it.

Secondly:

(it should not be an adornment in and of itself)

Allaah says (interpretation of the meaning):

"… and not to show off their adornment…"

[Al-Noor 24:31].

The general meaning of this phrase includes the outer garment, because if it is decorated it will attract men's attention to her. This is supported by the aayah in Soorat al-Ahzaab (interpretation of the meaning):

"And stay in your houses, and do not display yourselves like that of the times of ignorance"

[Al-Ahzaab 33:33].

It is also supported by the hadeeth in which the Prophet (peace and blessings of Allaah be upon him) said: "There are three, do not ask me about them: a man who leaves the jamaa'ah, disobeys his leader and dies disobedient; a female or male slave who runs away then dies; and a woman whose husband is absent and left her with everything she needs, and after he left she made a wanton display of herself. Do not ask about them."

(Narrated by al-Haakim, 1/119; Ahmad, 6/19; from the hadeeth of Faddaalah bint 'Ubayd. Its isnaad is saheeh and it is in al-Adab al-Mufrad).

Thirdly:

(It should be thick and not transparent or "see-thru")

-because it cannot cover properly otherwise. Transparent or see-thru clothing makes a woman more tempting and beautiful. Concerning this the Prophet (peace and blessings of Allaah be upon him) said: "During the last days of my ummah there will be women who are clothed but naked, with something on their heads like the humps of camels. Curse them, for they are cursed." Another hadeeth adds: "They will not enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance."

(Narrated by Muslim from the report of Abu Horary)

Ibn ‘Abd al-Barr said: what the Prophet (*Sallallahu alayhi wa sallam*) meant was women who wear clothes made of light fabric which describes and does not cover. They are clothed in name but naked in reality.

[Transmitted by al-Suyooti in Tanweer al-Hawaalik, 3/103]

Fourthly:

(It should be loose, not tight so that it describes any part of the body)

The purpose of clothing is to prevent fitnah (temptation), and this can only be achieved if clothes are wide and loose. Tight clothes, even if they conceal the colour of the skin, still describe the size and shape of the body or part of it, and create a vivid image in the minds of men. The corruption or invitation to corruption that is inherent in that is quite obvious. So the clothes must be wide.

Usaamah ibn Zayd said: “The Messenger of Allaah (*Sallallahu alayhi wa sallam*) gave me a thick Egyptian garment that was one of the gifts given to him by Duhyat al-Kalbi, and I gave it to my wife to wear. He said, ‘Why do I not see you wearing that Egyptian garment?’ I said, ‘I gave it to my wife to wear.’ He said, ‘Tell her to wear a gown underneath it, for I am afraid that it may describe the size of her bones.’”

(Narrated by al-Diyaa’ al-Maqdisi in al-Ahaadeeth al-Mukhtaarah, 1/442, and by Ahmad and al-Bayhaqi, with a hasan isnaad).

Fifthly:

(It should not be perfumed with bakhoor or fragrance)

There are many ahaadeeth which forbid women to wear perfume when they go out of their houses. We will quote here some of those which have saheeh isnaads:
Abu Moosa al-Ash’ari said: the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “Any woman who puts on perfume then passes by people so that they can smell her fragrance, is an adulteress.”

Zaynab al-Thaqafiyyah reported that the Prophet (*Sallallahu alayhi wa sallam*) said: “If any one of you (women) goes out to the mosque, let her not touch any perfume.”

Abu Hurayra said: the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said:

“Any woman who has scented herself with bakhoor (incense), let her not attend ‘Ishaa’ prayers with us.”

Moosa ibn Yassaar said that a woman passed by Abu Hurayra and her scent was overpowering. He said, “O female slave of al-Jabbaar, are you going to the mosque?” She said, “Yes,” He said, “And have you put on perfume because of that?” She said, “Yes.” He said,
“Go back and wash yourself, for I heard the Messenger of Allaah (*Sallallahu alayhi wa sallam*) say: ‘If a woman comes out to the mosque and her

fragrance is overpowering, Allaah will not accept any prayer from her until she goes home and washes herself.'"

These ahaadeeth are general in implication. Just as the prohibition covers perfume applied to the body, it also covers perfume applied to the clothes, especially in the third hadeeth, where bakhoor (incense) is mentioned, because incense is used specifically to perfume the clothes.

The reason for this prohibition is quite clear, which is that women's fragrance may cause undue provocation of desires. The scholars also included other things under this heading of things to be avoided by women who want to go to the mosque, such as beautiful clothes, jewellery that can be seen, excessive adornments and mingling with men.

[See Fath al-Baari, 2/279]

Ibn Daqeeq al-'Eed said:

This indicates that it is forbidden for a woman who wants to go to the mosque to wear perfume, because this causes provocation of men's desires.

This was reported by al-Manaawi in Fayd al-Qadeer, in the commentary on the first hadeeth of Abu Hurayra quoted above.

Sixthly:

(It should not resemble the clothing of men)

It was reported in the saheeh ahaadeeth that a woman who imitates men in dress or in other ways is cursed. There follow some of the ahaadeeth that we know:

Abu Hurayra said: "The Messenger of Allaah (*Sallallahu alayhi wa sallam*) cursed the man who wears women's clothes, and the woman who wears men's clothes."

'Abd-Allaah ibn 'Amr said: I heard the Messenger of Allaah (*Sallallahu alayhi wa sallam*) say: 'They are not part of us, the women who imitate men and the men who imitate women.'"

Ibn 'Abbaas said: "The Prophet (*Sallallahu alayhi wa sallam*) cursed effeminate men and masculine women. He said, 'Throw them out of your houses.'" He said: "The Prophet (*Sallallahu alayhi wa sallam*) expelled So and so, and 'Umar expelled So and so." According to another version: "The Messenger of Allaah (*Sallallahu alayhi wa sallam*) cursed men who imitate women and women who imitate men."

'Abd-Allaah ibn 'Amr said: "The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: 'There are three who will not enter Paradise and Allaah will not even look at them on the Day of Resurrection: one who disobeys his parents, a woman who imitates men, and the duyooth (cuckold, weak man who feels no jealousy over his womenfolk)."

Ibn Abi Maleekah – whose name was 'Abd-Allaah ibn 'Ubayd-Allaah – said: "It was said to 'Aa'ishah (may Allaah be pleased with her), 'What if a woman wears (men's) sandals?' She said: 'The Messenger of Allaah (*Sallallahu alayhi wa sallam*) cursed women who act like men.'"

These ahaadeeth clearly indicate that it is forbidden for women to imitate men and vice versa, This usually includes dress and other matters, apart from the first hadeeth quoted above, which refers to dress only.

Abu Dawood said, in Masaa'il al-Imaam Ahmad (p. 261): "I heard Ahmad being asked about a man who dresses his slave woman in a tunic. He said, 'Do not clothe her in men's garments, do not make her look like a man." Abu Dawood said: "I said to Ahmad, Can he give her bachelor sandals to wear? He said, No, unless she wears them to do wudoo'. I said, What about for beauty? He said, No. I said, Can he cut her hair short? He said, No."

Seventhly:

(It should not resemble the dress of kaafir women).

It is stated in sharee'ah that Muslims, men and women alike, should not resemble or imitate the kuffaar with regard to worship, festivals or clothing that is specific to them. This is an important Islamic principle which nowadays, unfortunately, is neglected by many Muslims, even those who care about religion and calling others to Islam. This is due either to ignorance of their religion, or because they are following their own whims and desires, or because of deviation, combined with modern customs and imitation of kaafir Europe. This was one of the causes of the Muslims' decline and weakness, which enabled the foreigners to overwhelm and colonize them. "…Verily, Allaah will not change the condition of a people as long as they do not change their state themselves …"

[al-Ra'd 13:11 – interpretation of the meaning]. If only they knew.

It should be known that there is a great deal of saheeh evidence for these important rules in the Qur'aan and Sunnah, and that the evidence in the Qur'aan is elaborated upon in the Sunnah, as is always the case.

Eighthly:

(It should not be a garment of fame and vanity).

Ibn 'Umar (may Allaah be pleased with him) said: "The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: 'Whoever wears a garment of fame and vanity in this world, Allaah will clothe him in a garment of humiliation on the Day of Resurrection, then He will cause Fire to flame up around him.'"

(Hijaab al-Mar'ah al-Muslimah, p. 54-67)

-lesbians walk around wearing men's clothes
-men are not allowed to imitate women
-Muslims that wear the sari out is haraam
-that is the dress of the Hindus
-saris expose the stomach
-the men of your household will be held responsible on that day of judgement
-expensive designer clothing is clothing of fame and vanity

Ibn 'Umar (RA) said: "The Messenger of Allah (*Sallallahu alayhi wa sallam*) said: 'Whoever wears a garment of fame and vanity in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then He will cause Fire to flame up around him.'"

[Sunan Ibn Majah (4/601) No. 3607, Sunan Abu Dawood (4/43) No. 4029, Musnad Ahmad (2/139) No. 6245, al-Sunan al-Kubra al-Nasa'i (8/389) No. 9487]

-like paying $3000 for one abayah
-you can wear designer clothing if it does not meet these prohibitions
-it cannot have animal's pictures on it
-your salah is accepted but the clothing is haraam
-so you still did something haraam

::THE VIRTUES OF THE HIJAB::

The Virtues of Hijab

1. An act of obedience

The hijab is an act of obedience to Allah and to his prophet (*Sallallahu alayhi wa sallam*), Allah says in the Quran:

"It is not for a believer, man or woman, when Allah and His messenger have decreed a matter that they should have an option in their decision. And whoever disobeys Allah and His Messenger (*Sallallahu alayhi wa sallam*), has indeed strayed in a plain error."

[Noble Quran 33:36]

Allah also said:

"And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts, etc) and not to show off their adornment except what must (ordinarily) appear thereof, that they should draw their veils over their Juyubihinnah."

[Noble Quran 24:31]

Juyubihinnah: The respected scholars from As-Salaf As-Saleh (righteous predecessors) differed whether the veil cover of the body must include the hands and face or not. Today, respected scholars say that the hands and face must be covered. Other respected scholars say it is preferable for women to cover their whole bodies.

2. The Hijab is IFFAH (Modesty).

Allah made the adherence to the hijab a manifestation for chastity and modesty. Allah says:

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) over their bodies (when outdoors). That is most convenient that they should be known and not molested."

[Noble Quran 33:59]

In the above Ayah there is evidence that the recognition of the apparent beauty of the woman is harmful to her. When the cause of attraction ends, the restriction is removed. This is illustrated in the case of elderly women who may have lost every aspect of attraction. Allah made it permissible for them to lay aside their outer garments and expose their faces and hands reminding, however, that is still better for them to keep their modesty.

3. The hijab is Taharah (Purity)

Allah had shown us the hikmah (wisdom) behind the legislation of the hijab: "And when you ask them (the Prophet's wives) for anything you want, ask them from behind a screen that is purer for your hearts and their hearts."

[Noble Quran 33:53]

The hijab makes for greater purity for the hearts of believing men and women because it screens against the desire of the heart. Without the hijab, the heart may or may not desire. That is why the heart is more pure when the sight is blocked (by hijab) and thus the prevention of fitnah (evil actions is very much manifested. The hijab cuts off the ill

thoughts and the greed of the sick hearts:

"Be not soft in speech, lest he in whose heart is a disease (of hypocrisy or evil desire for adultery, etc) should be moved with desire, but speak in an honourable manner."

[Noble Quran 33:32]

4. The hijab is a Shield

The prophet (*Sallallahu alayhi wa sallam*) said: "Allah, Most High, is Hayie (Bashful), Sittir (Shielder). He loves Haya' (Bashfulness) and Sitr (Shielding; Covering).

"The Prophet (peace and blessings be upon him) also said: "Any woman who takes off her clothes in other than her husband's house (to show off for unlawful purposes), has broken Allah's shield upon her."

The hadith demonstrates that depending upon the kind of action committed there will be either reward (if good) or punishment (if bad).

5. The hijab is Taqwah (Righteousness)

Allah says in the Quran:

"O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment. But the raiment of righteousness, that is better."

[Noble Quran 7:26]

The widespread forms of dresses in the world today are mostly for show off and hardly taken as a cover and shield of the woman's body. To the believing women, however the purpose is to safeguard their bodies and cover their private parts as a manifestation of the order of Allah. It is an act of Taqwah (righteousness)

6. The hijab is Eeman (Belief or Faith)

Allah did not address His words about the hijab except to the believing women, Al-Mo'minat. In many cases in the Quran Allah refers to the "the believing women". Aisha, the wife of the prophet (*Sallallahu alayhi wa sallam*), addressed some women from the tribe of Banu Tamim who came to visit her and had light clothes on them, they were improperly dressed: "If indeed you

are believing women, then truly this is not the dress of the believing women, and if you are not believing women, then enjoy it."

7. The hijab is Hayah' (Bashfulness)

There are two authentic hadith which state: "Each religion has a morality and the morality of Islam is hayah'" AND "Bashfulness is from belief, and belief is in Al-Jannah (paradise)". The hijab fits the natural bashfulness which is a part of the nature of women.

8. The hijab is Gheerah

The hijab fits the natural feeling of Gheerah, which is intrinsic in the straight man who does not like people to look at his wife or daughters. Gheerah is a driving emotion that drives the straight man to safeguard women who are related to him from strangers. The straight MUSLIM man has Gheerah for ALL MUSLIM women in response to lust and desire, men look (with desire) at other women while they do not mind that other men do the same to their wives or daughters. The mixing of sexes and absence of hijab destroys the Gheerah in men. Islam considers Gheerah an integral part of faith. The dignity of the wife or daughter or any other Muslim woman must be highly respected and defended.

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.

(Al-Ahzab 33:36)

1) If a sister wears the hijab you should give her credit

-you should always marry the muslimah who wears the hijab over the one who doesn't
-this shows the sister is a believer
-they believe in Allah

ودخل نسوة من بني تميم على عائشة رضي الله عنها عليهن ثياب رقاق، فقالت عائشة: إن كنتن مؤمنات فليس هذا بلباس المؤمنات، وإن كنتن غير مؤمنات فتمتعينه

Some women from Banu Tamim came to see 'Aisha (RA) wearing transparent clothing. 'Aisha said to them: "If you are believing women, these are not the clothes of believing women."

[Tafsir al-Qurtubi (14/244)]

وأدخلت امرأة عروس على عائشة رضي الله عنها وعليها خمار قبطي معصفر، فلما رأتها قالت: لم تؤمن بسورة" النور" امرأة تلبس هذا

A bride came to see 'Aishah (RA) wearing a sheer, transparent khimaar, whereupon 'Aishah (RA) said: "A woman who wears such clothing does not believe in Soorat An-Nur."

[Tafsir al-Qurtubi (14/244)]

2)

-Allah made the hijab a sign of modesty
-to wear it in the house is extremism
-she can uncover in front of her stepfather
-he is her mahram for eternity

3)

-when a woman displays her beauty
-in the amazon women are basically naked
-the men see naked women every day so many of them become impotent
-this destroys the libido
-in Europe also
-wearing hijab increases the libido. It gives suspense
-the hijab cuts off the ill and evil thoughts of the sick hearts
-these are those who desire zina and adultery

4)

-The hijab is a statement of taqwah
go for the woman who wears it

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth)

(Al-A'raf 7:26)

-the hijab is also a fitnah
-it is a political statement
-it says that she believes in the sharia of Allah
-the French president is like the king in the people of the ditch
-French banned the hijab and the jilbab
-they are Europeans
-they believe every woman is a whore
-they impose on women to leave off the clothing of taqwah
-democracy means freedom of religion
-democracy is an aristocracy that practices a vile form of hypocrisy
-darul hard is the land of the enemy.. like uk France usa Russian
-any country that has Muslim blood on its hands is darul harb
- or they imprison Muslims

And fight in the Way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihād, but it was supplemented by another (V.9:36)]

(Al-Baqarah 2:190)

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Harām (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers

(Al-Baqarah 2:191)

5)

-the hijab is also al walaa wa baraa
-if you are in a big city you can tell who is who
-you can tell a Christian by the cross they wear
-the Hindus by the clothes they wear
-the Muslims by the hijab
-the hijabis looked after shaikh when he was in prison

6) these women who leave there house like this do not believe in surah noor

7) Belief is in jenna

-a woman who wears hijab it is difficult for her to commit zina
-one who doesn't it is easy because her bashfulness is gone

8) Gheerah is jealousy

-a pure man has this over his womenfolk
-he protects them from strangers
-he is jealous over all Muslim women
-whatever city you walk in if you see a kaffir harassing a Muslim woman you will come to
her defence
-he wants to protect every sister in the world
-to be a pure Muslim you have to have this in your heart
-when you allow your daughters to walk the streets without hijab you have lost the
gheerah
-you have to earn the title of being a man
-if you allow these things you are a dayouth
-kaffirs do wife swapping
-the dignity of a woman must be highly respected

:::IS THE NIQAB FARD OR SUNNAH:::

From The Book Jilbaab Al-Mar'ah Al-Muslimah
Shaykh Naasir uddeen Al-Albaanee

The main errors of those who make the face veil obligatory

1. The interpretation of al-idnaa' in the verse of the Jilbaab to mean "covering the face".
This misinterpretation is contrary to the basic meaning of the word in Arabic which is "to come close", as is mentioned in authoritative dictionaries like al-Mufradaat by the well-known scholar, ar-Raaghib al-Asbahaanee. However, there is sufficient evidence in the interpretation of the leading commentator on the Quran, Ibn 'Abbaas, who explained the verse saying, "She should bring the jilbaab close to her face without covering it.

" It should be noted that none of the narrations used as evidence to contradict this interpretation are authentic.

2. The interpretation of jilbaab as "a garment which covers the face."
Like the previous misinterpretation, this interpretation has no basis linguistically. It is contrary to the interpretation of the leading scholars, past and present, who define the jilbaab as a garment which women drape over their head scarves (khimaar)

Even Shaykh at-Tuwaijree himself narrated this interpretation from Ibn Mas'ood and other Salafee scholars. Al-Baghawee mentioned it as the correct interpretation in his Tafseer (vol. 3, p. 518) saying,

"It is the garment which a woman covers herself with worn above the dress (dir ') and the headscarf." Ibn Hazm also said, "The jilbaab in the Arabic language in which the Messenger of Allaah () spoke to us is what covers the whole body and not just a part of it." (vol. 3, p. 217)

Al-Qurtubee declared this correct in his Tafseer and Ibn Katheer said, "It is the cloak worn above the headscarf." (vol. 3, p. 518)

3. The claim that the khimaar (headscarf) covers the head and the face. In doing so "the face" has been arbitrarily added to its meaning in order to make the verse:

"Let them drape their headscarves over their bosoms"

appear to be in their favour, when, in fact it is not.

The word khimaar linguistically means only a head covering. Whenever it is mentioned in general terms, this is what is intended. For example in the hadeeths on wiping (mas-h) on the khimaar and the prophetic statement,

"The salaah of a woman past puberty will not be accepted without a khimaar." This hadeeth confirms the invalidity of their misinterpretation, because not even the extremists themselves – much less the scholars – use it as evidence that the covering of a woman's face in salaah is a condition for its validity. They only use it as proof for covering the head. Furthermore, their interpretation of the verse of the Qawaa
"to remove their clothing"

to mean "jilbaab" further confirms it. They hold that it is permissible for old women to appear before marriageable males in her headscarf with her face exposed. One of their notable scholars openly stated that. As for Shaykh at-Tuwaijree, he implied it without actually saying it.

After checking the opinions of the early and later scholars in all the specializations, I found that they unanimously hold that the khimaar is a head covering.

I have mentioned the names of more than twenty scholars, among them some of the great Imams and hadeeth scholars.

For example, Abul-Waleed al-Baajee (d. 474 AH) who further added in his explanation,

"Nothing should be seen of her besides the circle of her face."

4. The claim of a consensus (Ijmaa') on the face being considered 'awrah.

Shaykh at-Tuwaijree claimed that scholars unanimously held that the woman's face was 'awrah and many who have no knowledge, including some Ph.D. holders, have blindly followed him.

In fact, it is a false claim, which no one before him has claimed. The books of Hambalite scholars which he learned from, not to mention those of others, contain sufficient proof of its falsehood. I have mentioned many of their statements in Ar-Radd.

For example, Ibn Hubayrah al-Hambalee stated in his book, al-Ifsaah, that the face is not considered ‘awrah in the three main schools of Islaamic law and he added, “It is also a narrated position of Imaam Ahmad.” Many Hambalite scholars preferred this narration in their books, like Ibn Qudaamah and others.

Ibn Qudaamah in al-Mughnee explained the reason for his preference saying, “Because necessity demands that the face be uncovered for buying and selling, and the hands be uncovered for taking and giving.”

Among the Hambalite scholars, is the great Ibn Muflih al-Hambalee about whom Ibn Qayyim al-Jawziyyah said, “There is no one under the dome of the sky more knowledgeable about the school of Imaam Ahmad than Ibn Muflih.” And his teacher, Ibn Taymiyyah, once told him, “You aren’t Ibn Muflih, you are Muflih!”

It is incumbent on me to convey Ibn Muflih’s statements for the readers because of the knowledge and many benefits contained in them. Included in them is further confirmation of the falsehood of Shaykh at-Tuwaijree’s claim and support for the correctness of my position on the issue of uncovering the face.

Ibn Muflih stated the following in his valuable work al-Aadaab ash-Shar‘iyyah – which is among the references cited by Shaykh at-Tuwaijree (something which indicates that he is aware of it, but has deliberately hidden these crucial facts from his readers while claiming the contrary):

“Is it correct to chastise marriageable women if they uncover their faces in the street?
The answer depends on whether it is compulsory for women to cover their faces or whether it is compulsory for men to lower their gaze from her. There are two positions on this issue.

Regarding the hadeeth of Jareer in which he said, “I asked Allaah’s Messenger about the sudden inadvertent glance and he instructed me to look away.”

[Al-Qaadee ‘Iyaad commented,]

“The scholars, May Allaah Most High have mercy on them, have said that there is proof in this hadeeth that it is not compulsory for a woman to cover her face in the street.
Instead, it is a recommended sunnah for her to do so and it is compulsory for the man to lower his gaze from her at all times, except for a legislated purpose.

Shaykh Muhyud-deen an-Nawawee mentioned that without further explanation.”

Then al-Muflih mentioned Ibn Taymiyyah’s statement which at-Tuwaijree relies on in his book (page 170), while feigning ignorance of the statements of the majority of scholars. Statements like those of al-Qaadee ‘Iyaad and an-Nawawee’s agreement with it.

Then al-Muflih said, “On the basis of that, is chastisement legal? Chastisement is not allowed in issues in where there is a difference of opinion, and the difference has already been mentioned. As regards our opinion and that of a group of Shaafi‘ite scholars and others, looking at a marriageable woman without desire or in a secluded circumstance is permissible. Therefore, chastisement is not proper.”

This answer is in complete agreement with Imaam Ahmad's statement, "It is not proper that a jurist oblige people to follow his opinion (math-hab)." And this is if the truth were on his side. What of the case where the jurist proudly, dishonestly misleads people and declares other Muslims to be disbelievers as at-Tuwaijree did on page 249 of his book saying,

"… Whoever permits women to expose their faces and uses the proofs of al-Albaanee has flung open the door for women to publicly flaunt their beauty and emboldened them to commit the reprehensible acts done by women who uncover their faces today." And on page 233 he said, "… and to disbelief in the verses of Allaah."

Those are his words – May Allaah reform him and guide him. What would he say about Ibn Muflih, an-Nawawee, al-Qaadee 'Iyaad and other Palestinian scholars, as well as the majority of scholars who preceded them and who are my salaf regarding my opinion on this..

5. The agreement of at-Tuwaijree and the extremists with him to explain away the authentic hadeeths which contradict their opinion.

At-Tuwaijree did this with the Khath'amiyyah hadeeth. They developed a number of comical methods to nullify its implications. I have refuted them all in ar-Radd and one of them in Jilbaab al-Mar'ah al-Muslimah. Some reputable scholars have said that the hadeeth doesn't contain a clear statement that her face was exposed.

This is among the farthest opinions from the truth. For, if her face wasn't exposed, where did the narrator or the viewer get the idea that she was beautiful? And what was al-Fadl repeatedly looking at? The truth is that this is among the strongest and most clear proofs that a woman's face is not 'awrah. In spite of that, there remains a group that insists that she was in ihraam while knowing that her ihraam does not prevent her from draping some of her clothing over her face. At-Tuwaijree does accept sometimes that her face was uncovered but he cancels its implication by saying,

"There is no evidence in it that she continuously exposed her face!" He means that the wind must have exposed her face and at that instant al-Fadl ibn 'Abbaas saw it. Is it possible for an Arab to say that after reading in the hadeeth "al-Fadl began to stare while turning towards her," and in another narration "… so he began to look at her and her beauty amazed him." Isn't this pride with two protruding horns? At other times at-Tuwaijree interprets it as al-Fadl looking at her size and stature.

6. The frequent use of inauthentic hadeeths and unreliable narrations.

For example, the hadeeth of Ibn 'Abbaas about exposing only one eye is commonly used by those who insist that women are obliged to cover their faces in spite of their knowledge of its in authenticity. In fact, one among them also declared it in authentic. Perhaps the most important of these unreliable hadeeth commonly used as evidence is the one in which the Prophet is reported to have said, "Are you both blind?"

They blindly followed at-Tuwaijree and the others in claiming that this inauthentic narration was strengthened by other supportive narrations and that it was evidence for the prohibition of women from looking at men, even if they are blind. They took this position in spite of the fact that the narration was classified inauthentic by the leading verification experts among the hadeeth scholars like, Imaam Ahmad, al-Bayhaqee and Ibn 'Abdil-Barr.

Al-Qurtubee related that the narration was not considered authentic among the scholars of hadeeth. Consequently, many Palestinian hambalite scholars made their rulings on that basis.

Furthermore, that is what the science of hadeeth and its methodology requires as was clearly stated in al-Irwaa. However, in spite of all that evidence to the contrary, Shaykh 'Abdul-Qaadir as-Sindee had the nerve to go along with Shaykh at-Tuwaijree and others and claim that its chain of narration was authentic. By doing that he exposed himself and his ignorance or feigned ignorance.

It is unfortunate that he took this position, because the hadeeth's chain contains an unknown narrator from whom only one person narrated along with its contradiction to what leading scholars have narrated. Contrary to the level of scholarship that we are used to from Shaykh as-Sindee, he has brought in support of his claim the most amazing things.

He arguments unexpectedly contain deception, misguidance, blind following, hiding knowledge and turning away from his own fundamental principles. Among the amazing positions is Shaykh as-Sindee's feigned ignorance that the narration contradicts the hadeeth of Faatimah bint Qays which contains the Prophet's permission for her to stay at the home of the blind companion, Ibn Umm al-Maktoom, whom she would be able see.

The Prophet gave the reason for that instruction in his statement to her, "For if you take off your head scarf, he won't see you." In at-Tabaraanee's narration from Faatimah, she said, "He instructed me to be at Ibn Umm Maktoom's home because he couldn't see me whenever I took my head scarf off."

There are also a number of other unreliable hadeeths gathered by at-Tuwaijree in his book. I mentioned ten of them in my response, and among them are some fabricated traditions.

7. The classification of some authentic hadeeths and confirmed narrations from the Companions as inauthentic.

The extremists have declared well-established reliable narrations as unreliable and feigned ignorance of strengthening narrations.
They have further declared some narrations extremely inauthentic, like the hadeeth of 'Aa'ishah concerning the woman who reaches puberty, "Nothing should be seen of her besides her face and hands." They have persistently declared it inauthentic – the ignorant among them blindly following others devoid of knowledge. In so doing, they contradict those among the leading scholars of hadeeth who strengthen it like al-Bayhaqee and ath-Thahabee.

Most of them, including some prominent scholars, feign ignorance of its various chains of narration. In fact, at-Tuwaijree openly stated on page 236 of his book that this statement was only narrated in 'Aa'ishah's hadeeth.

Even though he has seen with his own eyes on pages 57-9 of my book two other chains: one of which is from Asmaa bint 'Umays and the other from Qataadah in the abbreviated (mursal) format with an authentic chain of narration. Many of the blind followers followed him, including some female authors as in Hijaabuki ukhtee al-muslimah [Your veil, my sister Muslim], page 33.

They also pretend to be ignorant of the leading hadeeth scholars and others who strengthened it, like al-Munthiree, az-Zayla'ee, al-'Asqlaanee and ash-Shawkaanee. Some of those who promote themselves as being among the well versed in this noble science – in their forefront Shaykh as-Sindee – claim that

some of its narrations are extremely weak and unreliable in order to escape from the hadeeth science rule that 'unreliable narrations are strengthened by narrations similar to them'.

In doing that, they delude their readers into thinking that no one ruled the weak narrators, like 'Abdullah ibn Lahee'ah, trustworthy and that they cannot be used as supportive evidence. In doing that, they contradict the methodology of the hadeeth scholars in using supportive evidence.

Among them is Imaam Ahmad and Ibn Taymiyyah – may Allaah have mercy on them. Likewise, they all feign ignorance that the scholars – among them Imaam ash-Shaafi'ee –confirm the hadeeth mursal if most scholars use it as evidence, as is the case of 'Aa'ishah's hadeeth.

Other strengthening factors may be added to the above.

a) The hadeeth has been narrated by Qataadah from 'Aa'ishah.

b) It has been narrated in another chain from Asmaa.

c) All three narrators of the hadeeth ruled according to it.

Qataadah stated in his interpretation of the verse on draping,

"Allaah has placed on them the requirement to cover the eyebrows," That is, "and not on their faces"

[as stated by at-Tabaree]

'Aa'ishah said, regarding the female in ihraam, "She may drape the garment on her face, if she wishes."

This was narrated by al-Bayhaqee in an authentic chain of narrators.

There is clear evidence in 'Aa'ishah's giving the female pilgrim a choice in draping that in her opinion the face was not 'awrah. Otherwise she would have made it obligatory on them as those who contradict it do.

Because of their position, most of the extremist authors, with at-Tuwaijree in the forefront, hid this statement of Umm al-Mu'mineen, 'Aa'ishah from their readers.

The author of Faslul-khitaab [The Definitive Statement] deliberately deleted this portion of al-Bayhaqee's narration in his book. This being only one of a number of similar disreputable acts which I have exposed in my book.

The supportive evidence is that this authentic narration from her strengthens her hadeeth from the Prophet.

This is among the facts that people are unaware of or they pretend ignorance of, either choice is bitter to swallow.

As for Asmaa, it has been authentically reported from Qays ibn Abee Haazim that he saw her as a woman of white complexion with tatoos on her hands.

d) The narration of Ibn 'Abbaas earlier mentioned,

"She should pull the jilbaab (cloak) close to her face without putting it on her face."

His interpretation of the verse of adornment

"except what appears from it"

as referring to" the face and hands" was similar.

There is also a similar narration from Ibn 'Umar to the same effect.

At this point, a bitter reality must be noted due to the lessons which may be gained from it, the knowledge which it contains and is service as a reminder of the wise saying:

"The truth is not know by people, know the truth and you will know people."

At the same time that Shaykh at-Tuwaijree insists on rejecting the hadeeth of 'Aa'ishah and its supporting evidences, among them Qaatadah's mursal narration, he willingly accepts another inauthentic hadeeth from her with mursal support. In that hadeeth it is mentioned "…that she wore a niqaab (face veil)…" and that she was supposed to have described the Prophet's wife Safiyyah and the Ansaar women as "… a jewess among jewesses…" which is considered by scholars to be a very erroneous statement (munkar jiddan).

The Shaykh argues on page 181, "It has mursal supportive evidence," and quotes one of the mursal hadeeths of 'Ataa contains a known liar in its chain of narration.

One should reflect on the great difference between this fabricated supportive evidence and the authentic supportive evidence of Qataadah further supported by other evidences, then ask, "Why did at-Tuwaijree accept the second hadeeth of 'Aa'ishah and not the first?"
The obvious answer is that the accepted one contains reference to wearing the niqaab – even though it does not indicate obligation – while the rejected one denies it.

Thus, in this regard, the Shaykh did not base his position on Islaamic legal principles, but on something similar to the Jewish principle: The ends justify the means. May Allaah help us.

8. Placing unreasonable conditions

Among the amazing practices of some latter day blind following hanafite scholars and others is that on one hand they agree with us regarding the permissibility of women exposing their faces, because that was the position of their Imams, but on the other hand they agree with the extremists in opposition to their Imams.

They make ijtihaad (while claiming taqleed) by adding the condition that the society be safe from fitnah to the position of the Imams. This refers to the fitnah caused by women to men. Then one of the ignorant contemporary blind followers went to the extreme of actually attributing this "condition" to the Imams themselves. Among some of those having no knowledge, this resulted in their concluding that there is essentially no difference between the position of the Imams and the extremists.

It is obvious to jurists that this condition is invalid because it implies that humans know something which the Lord missed knowing. That is, the temptation of women did not exist during the time of the Prophet (*Sallallahu alayhi wa sallam*) thus we had to create a special ruling for it which did not

exist previously. In fact, the fitnah did exist during the era of divine legislation and the story of al-Fadl ibn ‘Abbaas’ trial with the Khath‘amiyyah woman and his repeated looking at her is not far from the readers’ memories.

It is well known that when Allaah Most High instructed men and women to lower their gazes and instructed women to veil themselves in front of men, He did that to block the road to corruption and prevent temptation. In spite of that, He – Most Great and Glorious – did not command that they cover their faces and hands in front of them. The Prophet () further emphasized that in the story of al-Fadl by not commanding the woman to cover her face. And Allaah was truthful when He said,

"And your Lord is not forgetful"

The reality is that the condition of there not being fitnah was only mentioned by scholars regarding the man’s looking at the woman’s face,

[as in al-Fiqh ‘alaa al-mathaahib al-arba‘ah, page 12]

They said, “That [the woman’s face may be uncovered] is permissible on condition that there is safety from temptation,” and that is true, contrary to what the blind followers practice.

They conclude from it that the woman is obliged to cover her face, when in fact it is not a necessary consequence. They know that the condition of safety from temptation also applies to women.

For it is not permissible for them to stare at a man’s face except where there is safety from temptation. Is it then a necessary consequence that men also veil their faces from women to prevent temptation as some tribes called the Tawareg do.

They would have a basis in fiqh of the Quraan and Sunnah if they said that a woman veiled in correct jilbaab who fears being harmed by some corrupt individuals due to her face being exposed is obliged to cover her face to prevent harm and temptation. In fact, it could even be said that it is obligatory on her not to leave her home if she feared that some evil authorities supported by a leader who does not rule by what Allaah revealed, as exists in some Arab countries since a few years ago, would pull her jilbaab from her head. As to making this obligation a compulsory law for all women everywhere and in all eras, even if there did not exist any harm for veiled women, No. Absolutely not. Allaah was truthful when He said,

"Do they have partners who legislated for them in the religion what Allaah did not permit??"

These are the most significant of the extremist opposition’s mistakes which I thought needed brief mention due their strong link to the contents of this book.

I then closed ar-Radd al-Mufhim with a reminder that extremism in the religion – considering that the Wise Legislator forbade it will not bring any good.

And it is not possible for it to produce a generation of young Muslim women carrying Islaamic knowledge and practice moderately balanced, with neither excesses nor deficiencies.

Not like what I have heard about some young female adherents in Arab countries when they heard the Prophet’s statement,

“The woman in ihraam should neither wear a niqaab nor gloves,”

they did not accept it saying instead, “We will wear our niqaabs and gloves!” No doubt, this was a direct result of the extremist views which they heard regarding the obligation of covering their faces.
I certainly cannot imagine that this type of extremism – and this is only one example from many which I have – can possibly produce for us salafee women able to do everything their religiously guided social life demands of them in a way similar to the righteous women of the Salaf.

-the narrations indicating the veil is fard are not all authentic
-what al baani is saying is that kimaar is a head covering not a face covering
-because when a woman prays she doesn't cover her face
-because when a woman prays she doesn't cover her face
-hanifa malik and shafi are the 3 schools referred to in the covering of the face
-there is a big argument about a woman being not allowed to cover her face
-because when a woman prays she doesn't cover her face
-the argument is it compulsory for a woman to cover her face or for a man to lower his
gaze
-there is difference of opinion on niqab being fard
-the strongest evidence is when the prophet sent bilal to yemen
-bilal was able to describe a dot on the woman’s face
-this was after all the verses on hijab had been revealed
-this is the strongest evidence of it being sunnah

Jabir ibn Abdullah reported: I observed prayer with the Messenger of Allah on the Eid day. He commenced with prayer before the sermon, without adhan or iqama. He then stood up leaning on Bilal and he commanded (them) to be on guard (against evil for the sake of) Allah and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them and encouraged them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on her cheek stood up and said, "Why is it so, Messenger of Allah?" He said, "For you grumble often and show ingratitude to your spouses." And they began to give alms out of their ornaments such as their earrings and rings, which they threw in the cloak of Bilal.

[Sahih Muslim (2/603) No. 885]

-you go downtown in manhattan and you don't know who is a man or woman
-wearing the hijab defines your gender
-you are respected with hijab
-even the kuffar respect hijab
-hijab is considered treason in the French system
-they believe in secularism
-your shynes is gone when you take off hijab'

QUESTION_1:

what is the method to get women in your family, wife, sister or mothers who are not wearing Hijab to make them start doing it wilfully?

Answer1:

-You need to invite them to gatherings like this

-if they don't wear hijab they will have a problem with Tauheed haakimiyyah
-get them to join study circles like these and their imaan will increase
-they will wear it by themselves if they have high imaan

QUESTION_2:

if covering the face is sunnah and if a brother have the intention of marrying a sister, but she wears niqab, how one should approach the situation and approach her father insha Allah?

Answer2:

-She should take off her face veil for a sharia reason
-and marriage is one of them
-you should not marry her without seeing her face taaba
-you need to have chemistry before you get married

QUESTION_3:

what is the general opinion of the classical scholars or the four great imams regarding the issue of niqab been fard or sunnah?

Answer2:

-This has been discussed in the dars
-only the Hanbali say it is fard
-and within the hanbali scholars some say it is sunnah